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WEEKLY REVIEW.

—THE Rev. Z. F. Griffin, of Balasore, Orissa, writes to the *Indian Witness*—"The drink curse is a great one, I admit, but the opium curse is a greater one to the people of India. Those of us who live in country places, or have the privilege of working through country districts in the villages and markets, have unusual opportunities for observing and finding out the extent of this evil. The number of people who are either cultivating the habit or are confirmed eaters is truly appalling to those who have the interest of the people at heart. One of the strong-holds of the evil is that the people are labouring under the impression that a little opium is good for their many ills, and that it is a specific for the ills of childhood, and as a consequence the practice of feeding little children with opium is becoming almost universal. . . . It seems incredible that a Government, though 'neutral' in matters of religion, yet composed of Christian men, should raise a revenue in such a way. They are sapping the very foundation of the life of their subjects, besides crushing in them every moral instinct, for it is a well-known fact that the opium eater is a stranger to honour or veracity. The English Government admit that their only excuse for being in India is the welfare of the Indian people. If a regiment of soldiers were sent through the country to kill every seventh man and confiscate his property for Governmental purposes, the Indian Government could not withstand the pressure of indignation which the civilized nations of the world would bring to bear upon her, and yet in comparison to permitting this gigantic evil to exist, simply for the sake of a revenue, the Government would be doing a humane act. We wonder how the wrath of an offended God can be withheld. Let us "cry aloud and spare not" until the consciences of men in high places shall be touched by the evil they are permitting to come upon this subjected people whose good they ought to seek."

—THE *Missionary Review of the World* for January (New York) contains an able and graphic history and indictment of the British Opium traffic with China, from the pen of Mr. G. L. Mason, American Baptist Mission, Huchow. The value of the article is increased because it is written by a man who dwells amidst the evil results of this monstrous iniquity. Americans, he says, have to "blush at the sight of the Chinese caricature of an Englishman with a whiskey bottle in one hand and an Opium ball in the other." In conclusion, he exhorts, the Christian world "to continue in prayer that God may touch the conscience of all concerned. Parties to the great sin are not only opium merchants, but the Indian officials who by subsidies, assist planters of the poppy, and who buy the whole opium

crop and prepare it in Government workshops expressly for the Chinese market. In this sin Christian England also shares; for under the specious name of the home charges of the Indian Government, England is annually exacting a tribute of fourteen millions sterling from India. And England's sin, and England's punishment, unless she repents, more or less involve all Christendom. Our sharing of responsibility and the Chinese feeling were vividly impressed on the writer once when preaching on the street in Shashing. Hell was mentioned, and a fine-looking elderly man exclaimed, with equal courage and severity: Yes, there is a such a place. Since you foreigners came, China has become a hell!"

—ANY of our readers to whom the *Missionary Review of the World* is not easily accessible, will find valuable information on the opium traffic with China in the January issue of the *Banner of Asia*, which can be obtained post free for one anna and a half from the Office of this paper.

—A SAD accident occurred at Mahableshwar on Thursday of last week, by which Mrs. Ashdown, wife of Mr. W. Ashdown of the firm of Gostling, Morris and Ashdown, Bombay, lost her life. Mr. and Mrs. Ashdown had arrived that morning from Panchgani, and had put up at the Fountain Hotel. At four o'clock they started for an afternoon drive in a carriage belonging to the proprietor of the hotel and driven by his coachman. While going down an incline the horse, which had showed signs of restiveness, bolted, and the coachman lost control and leaped off. Seeing their danger, Mr. and Mrs. Ashdown also jumped out. Mr. Ashdown escaped with a shaking, but his wife was picked up unconscious and carried to the Ripon Hotel, which was close by the scene of the accident. It was found that her skull was fractured. All efforts to bring her to consciousness were unavailing, and she died about twenty-four hours afterwards. The carriage was found later, a complete wreck, and the horse so injured that it had to be shot. Mrs. Ashdown was the fifth daughter of the late Mr. H. Miles, Assistant Commissioner of Customs. Great sympathy is felt in Bombay for the bereaved husband and also for her sisters, Mrs. Raitt, Mrs. Row, Mrs. Morris and Mrs. Robbins, who so soon after Mrs. Gladwin's death are called upon to suffer the loss of another sister.

—IN an article called "Dead Men's Gold" published in *The Pall Mall Gazette*, an interesting view was given of the relative fortunes left by landowners, bankers, merchants, ship-brokers, brewers, and others. The last-named, says the Church of England *Temperance Chronicle*, supply a suggestive text to Temperance advocates in Great Britain. They are as follows:—Edward Charrington, Anchor Brewery, £386,082; Sir Edmund Lacon, Bart., Yarmouth Brewery, £382,473; George Henty,

Chichester and Petersfield, £335,590; Henry Smith, Griffin Brewery, Chiswick, £189,459; and John Fulton, Brewery, Edinburgh, £106,000. The wealthiest brewer, however, who died during the last year, was, according to the *Alliance News*, Mr. Daniel Thwaites of Blackburn, the amount of whose personalty does not appear, but it is understood that his son-in-law, Mr. R. A. Yerburch, is now one of the richest men in the House of Commons. George Cope, the tobacco manufacturer of Liverpool, left £274,000; Mr. Robert Roskell, jeweller, Bond-street, £277,093; Mr. W. C. Jay, Regent-street, £101,000; and Mr. Titus Salt, of Saltaire, £115,318.

—A correspondent of the *British Weekly* draws a pleasant little picture of one of the most esteemed of England's Christian legislators and philanthropists, Mr. Samuel Smith, M. P. He writes—"It was our happy fortune a few days since to listen to that good and sincere man as he spoke in the little meeting-house which, through the generosity of his brother, has been erected hard by the rocky shore of that Scottish county (Kirkcudbright) where they both first saw light. It was a Sabbath evening, and the somewhat limited accommodation of the hall was taxed to the uttermost. He chose as the subject of his address the parable germ of 'The Wise and Foolish Builders,' the main points of which he brought before us in a quiet, earnest, and impressive manner. He clearly showed how that here we are all architects and builders, but divided by the great Master-BUILDER into two classes—the wise and the foolish; and then urged with calm solemnity the necessity of seeking in Christ the sure and abiding foundation, so that when the storms, the trials, and the tribulations of life have to be faced, we will stand fast and firm because in Him, the Rock of Ages. It need hardly be mentioned that his remarks were listened to with deepest attention, finding, we doubt not, a lodgment in many a heart, there to get that increase which God alone can give, and by His grace to bring forth fruit unto His glory."

—OUR attention has been called to an article in the *Christian World* of recent date entitled "Is pleasure wrong? a comfortable Christian's view." If this article had appeared in the *Christian*, the *Sword and Trowel*, the *Bombay Guardian* or the *Indian Witness*, readers would have had no difficulty in deciding that it was intended as a delicate piece of sarcasm. But as it simply focusses the deadening spirit of worldliness that we lament to have to say has for many years characterised the *Christian World*, and as it is all too faithful a transcript of the lives of many of its readers, we cannot suppose that it was intended for anything but a sober setting forth of a creed encouraging the pursuit of all that this world has to bestow, while assuming that merely calling

one's self by the name of Christ will ensure an entrance into His eternal home. That those who adopt such a creed are more likely to be met by the "Depart, I never knew you," will be evident to those who believe in the verbal inspiration of God's Word, by the following extract from this "comfortable" Christian's view of life:—

Having once reached this point, my conscience has been progressively strengthened to accept the comforts and pleasures which abound in my lot with cheerful gratitude to Him who thus reveals His bountiful and un-upbraiding kindness to my heart. He has given me ample means to maintain a beautiful home, to surround my family with refining influences, to provide them with opportunity for the highest culture, and to spend a considerable time every year in foreign travel. I have not the slightest shame in saying that I take my wife and daughters to the theatre whenever a new drama of high merit is produced, or one of Shakespeare's comedies is performed (I do not enjoy tragedies). A good opera we also take delight in, and oratorios seem to us more elevating to the feelings and sentiments than most religious services. Balls and dinner parties, of course, claim some evenings, and every season we entertain our friends in these ways at home. When nothing special is on hand we pass the evening hours pleasantly at cards or in the billiard-room in winter, or on the lawn in summer. All these things we do, and I challenge any fair-minded Christian to point out what rule of duty is broken, what harm is done or received, or what there is in any one of these pleasant occupations inconsistent with the hope of spending a happy eternity with the Christ who at parting said to His disciples, "These things have I said unto you that My joy may remain with you, and that your joy may be full."

—"The Devil's Mission of Amusement" is the striking title of a pamphlet just issued by Mr. Archibald G. Brown, the highly esteemed and popular pastor of the East London Tabernacle, who like Mr. Spurgeon (in whose College he was one of the first students), deprecates being addressed as "Reverend." The pamphlet is an impassioned protest against the need of supplements to the Gospel in the shape of amusements. Mr. Brown singles out dramatic entertainments, and declares that while he never knew any won by such means, he has known young converts to be weakened and lost through them.

—MRS. A. M. Bittenbender the accomplished lady who is the legal Secretary of the American Woman's Christian Temperance Union, has lately been admitted to practice as a barrister in the United States Supreme Court. She is the third woman admitted.

—AN African traveller has arrived in England who is exciting a good deal of interest there just now, from the similarity of his work and aims to those of the great explorer Livingstone. From the *Times* we gather that

Mr. F. S. Arnot is a countryman of Livingstone, and from Livingstone personally he, when a boy, received that touch of enthusiasm which gave him a longing to enter the heart of Africa. That was twenty-four years ago, and seven years ago he was able to carry his boyish wish into effect. Mr. Arnot went as a volunteer missionary pioneer, though unconnected with any missionary society. His outfit was of the most slender character. He travelled practically unarmed. He was almost everywhere received with friendly welcome by chiefs and people, who clearly appreciated his confidence. If he had any grievances he never took the law into his own hands; he invariably appealed to native tribunals such as they are, and never without receiving practical justice. Thus he

faithfully followed his master's example, and has met with a fair share of his master's success. In September, 1881, Mr. Arnot arrived in Natal, and not many weeks ago he returned home for the first time, quitting the continent by the opposite coast. Meantime he has crossed Africa diagonally, partly by Livingstone's route, but with many divergences into little known or wholly unknown regions.

In 1884, Mr. Arnot found himself at Lake Dilolo, and, making his way into the magnificent valley of the Lualaba, found a welcome (in spite of the enmity of Arab slavers) at the capital of the great King Msiri, or Msidi, the Chief of the Garanganje. Here Mr. Arnot stayed two years and made the best use of his time. One thing he seems clearly to have proved, that Livingstone's Leeba, coming from the north-east, is the real Zambesi, and not the river which comes out of Lake Dilolo. Msiri's kingdom, where Mr. Arnot spent two years, and about which he has much to tell, is, like so many other African kingdoms, of comparatively recent date. In consequence of Msiri's many conquests, the remnants of various tribes are gathered into his kingdom, and he has also with him a good many of his own people, the Wanyamwesi. Towards all he endeavours in a crude way to administer justice. Still here, as elsewhere, the slave trade is rampant. In his expeditions Msiri captures great numbers of slaves. These are sold by their captors to Arab and Zanzibari traders, as well as to the many native traders that come from Bihé, and from the countries of Zumbo, Vabisso, Malungu, and even Uganda. The large quantities of ivory, copper, salt, and slaves that these Garanganje people have for sale make Msiri's town a most important market. This town, Mr. Arnot tells us, is an immense inhabited plain, called by the people Mukurru. After his two year's stay with this interesting chief Mr. Arnot left for the West Coast. Like Lieutenant Wissmann, he has to tell of great regions depopulated to the west of the Lualaba, mainly the route of the slave trade. Of the natives themselves, of their enterprise and hospitality, he has formed a high opinion, and even speaks well of the "gentlemanly consideration" of the Portuguese.

—ONE of the after-effects of slavery in the Southern States of America is an unreasoning hatred of the negro population by a section of the whites, leading to much injustice to, and persecution of, the former. The *South-western Christian Advocate*, the organ of the great M. E. Church in the South, is a warm and consistent advocate of the rights of our coloured brethren there. Although there are individuals within the Christian Church who betray the principles of the Master whom they profess to serve, yet, as a whole, the Church is the centre of help, and light, and life for all that are oppressed.

—THE Chicago ministers of the Gospel have combined to boycott all Sunday newspapers as far as advertisements for church-notices are concerned. This is good. The *New York Tribune* and some of the Chicago papers aforesaid are calling upon the Government of the Illinois State to prosecute these ministers for conspiracy! The Chicago *Christian Cynosure* well remarks, "verily, shame has no blush!"

—The evangelical churches of Switzerland are showing greatly increased activity. A correspondent of *Le Christianisme* speaks of the diversity of form which the meetings have assumed at Geneva, noting specially that women as well as men have been praying at the after-meetings, and that large audiences have been assembling on Sunday evenings in a public hall, in which the Gospel has been preached. A petition for the total suppression of haunts of vice has received 6000 signatures in Geneva alone. Temperance work is making a remarkable impression at Lausanne and Neuchâtel.

BOMBAY SUNDAY SCHOOL UNION.

The Secretary of the Bombay Sunday School Union has furnished us with a *precis* of the various sermons simultaneously preached in Bombay in the interests of the children, from which we gather the following useful points.

At the Byculia Baptist Chapel, Rev. Wm. Bell spoke from 2 Tim. 3. 15, and addressed first the young on the object and importance of Scripture teaching. Then he addressed teachers and parents upon the qualifications needed for successful teaching. A personal knowledge of Salvation, a study of the Scriptures in the light of the Holy Spirit, and consistent lives.

Mr. M. T. Carroll, at the Fort M. E. Church took Mark 10. 14 for his text, and emphasised the importance of parents bringing their children to Jesus. How to do this was pointed out as follows:—

HOW TO GET THE LITTLE ONES TO JESUS.

Get our own lives pure by faith in Jesus and the merits of His sacrifice. Strive steadfastly and faithfully unto the end in teaching the little ones about Jesus. Take them one by one privately to Jesus, introduce them to Him and secure His blessing. Attend the Sunday School with the children. Help them at home to learn the lessons. Attend all the meetings of the intended Sunday School Union, or any meetings held for the benefit of children, and thus show that the peace, joy, and blessing, we profess to enjoy is a reality, and therefore, worth getting for our little ones; and, if worth getting, worth STRIVING for.

At Grant Road M. E. Church, Rev. H. C. Stuntz spoke of the possibility and desirability of the salvation of children, and of the Sunday school as a means to this end. He went on to say that the Sunday School must be true to its original idea. It must seek the lost, and not rest content with a select gathering of neatly dressed children from Christian homes. The out-cast little ones have no other agency to save them! Parents should accompany their little ones to Sunday school. A quick plan to kill Sunday schools is, for the parents to sleep late on Sunday mornings.

THE SUNDAY SCHOOL MUST BE SUPPORTED.

Total up what you, as a parent, spent for food, ribbons, toys, jewellery, &c., for your little ones during 1888. Now place against it the actual amount spent on spiritual education! A father declares that he is anxious for the salvation of his boy, and yet spends, liberally, in buying him a rocking house, or bicycle, and grudges a few annas a year for reliable Sunday School literature. "Where our treasure (interest) is, there will our hearts be also." Let us all awake to this great subject. Let us have our treasure in the right place, and the heart must follow. Let us resolve that 1889 shall record much earnest work for the salvation of children.

Rev. H. Lateward at St. Pauls', Kamatipura, preaching from Proverbs 22 and 6v. enforced the important necessity of training the young, from Scripture examples, and of the Sunday school as an important auxiliary to the home training and teaching that could not be dispensed with. Above all parents should beware lest, when sending children to Sunday school, the home influence was such as to counteract what was learnt. "Let us thankfully and earnestly make use of all such opportunities for obtaining the highest blessings for our dear ones and resolve, not only to support and encourage such excellent work—work truly of and for God—but also to pray for the teachers themselves, that they may be blessed both in their work and in their lives."

At St. Andrew's Church, Bombay, Rev. T. H. Greig spoke from Deut. vi: 6: 7. This, he said, showed the provision God made for the culture of his people in Holiness and Righteousness: and the responsibility He laid chiefly on parents and guardians; but also on all who came into constant contact with children, to train and teach them so that they shall keep God's commandments. The appointed teachers were to know the Law of God in their own case

and love it. Hence, all teachers of children should personally love God's Commandments, so that the children feel the enthusiasm of love awakened in them. The law was to be kept ever in view of the children—written on the gates and on the door posts of the houses. This might with profit be done still. But if the law was to be read and learned into the very soul of the children of God's people,

HOW MUCH MORE THE PRINCIPLES of the Gospel of Christ?

If the Law admitted no excuse in ignorance; shall the Gospel? If the blood of Him who died in ignorance through sin under the Law was to be required at the hand of the unfaithful parent or teacher, what shall be the case with those who let the ignorant perish through lack of knowledge under the Gospel? And what shall the faithful teacher's reward be under Christ?

C. H. SPURGEON'S ADVICE TO HIS STUDENTS.

Brethren, be masters of your Bibles. Have the sacred writings at your fingers' ends. To this end, read your Bibles continually. To this end, expound the Scriptures which you choose as the lessons for the day. I should like you to explain them to the people; but, in any case, be sure that you understand them yourselves. You will get through a great deal of Scripture if you study all the passages you read in the congregation. Habituate yourselves to quote Scripture correctly. You ought to be as particular about the very words of Scripture as a classical scholar would be when he refers to a passage in Homer or Virgil. Let us have no false quantities, no omissions, no interpolations; but the *ipsissima verba*, the precise words which the Holy Ghost has given to us. Let this be your practical confession of faith in verbal inspiration.

Know your Bible so well as to be able to give its inward sense in a few short words, so that the people can understand what they read. Let the study of the Bible be the chief of your studies. We are not to treat the Bible as a Christmas pie, from which we pick out a plum here and there, in order to display our cleverness, according to the nursery rhyme; but we are to know the run of it, we are to enter into the meaning of each one of its books, and catch the spirit of the whole. How seldom this is done! but how important it is! When we come forth to the people we should be full of *Bibline*, and bring to them the essence of revealed truth. If you get a sponge full of water, wherever you lay it down, it leaves a wet mark; wherever you hold it, it drips. May you be so full of the Bible that, wherever you go, you leave traces of it behind you. You cannot take in too much of the precious truth which God has revealed in the Scriptures, nor can you give out too much of it: in proportion as you take it in you will give it out.

THE BETSY-MOODY HOSPITAL.

—While Mr. Moody is labouring on the Pacific coast, his great educational interests at Mount Hermon and Northfield are flourishing, the schools being crowded. The girls school at Northfield has just received a gift of funds to establish a hospital, and a force of men and teams are drawing stone for the foundations, which will be put in as soon as spring opens, and plans are being made for the building which, like the other seminary buildings will be constructed of stone and brick, and will cost when finished between 30,000 and 40,000 dollars. Mr. Moody has always been opposed to having his name attached to any of the building, but in this case he has been circumvented in a certain sense, as a woman gave several thousand dollars as a starter on condition that the building be called "The Betsy Moody Hospital," being named after the stirring evangelist's noble mother, who still, at eighty-three years of age, is living in the old homestead, near which the hospital is to be erected.

News of the Week.

GENERAL.

—Mr. Caine, M. P., arrived at Ahmednagar on the 23rd. ult. Two members of the Sarvajnik Sabha met him at Vilad, and he was received by a large number of influential citizens at the station. He gave a very interesting and edifying address on the liquor question in the Mission College. Over 500 people were present, and the meeting was a great success. Mr. Haig presided. The lecturer strongly criticised the excise policy of Government. On the 25th the Sarvajnik Sabha presented Mr. Caine with an address of welcome in a public meeting of over three thousand people. In reply, Mr. Caine gave the meeting a clear idea of the present constitution here and in England. He was of opinion that the Government could no longer resist the proper demand of the educated Natives for a larger share in the administration. He took an unprejudiced view of the Congress movement and advised moderation. He would elect for the whole presidency instead of having members for each town or city in the Legislative Council of each Presidency. The address was presented by Rao Bahadur Narayan Rowjee in a kinkob case. After the distribution of rose water and *attar*, the meeting closed.

—The Madras Government have sanctioned payment of Rs. 200 to Mr. Smaller, the station-master at Bangalore Cantonment Station, who, as stated some time ago, saved the life of a Native woman who had fallen off the platform on to the line in front of an approaching train.

—A balloonist named Percival Spencer on Saturday last made a parachute descent in the grounds of Government House, Parel, Bombay. He dropped from a height of 1,760 feet; the first 150 feet like a stone, and then as the parachute opened he slowly concluded the journey and reached the ground unhurt. It is computed that over 100,000 people gathered to witness the performance and that the aeronaut made 25,000 Rupees by his fool-hardy feat.

—The Sessions Judge of Allahabad gave judgment on the 28th inst. in the case of the Roman Catholic Vicar-General, who appealed from the Cantonment Magistrate's decision, fining him Rs. 100 for criminal intimidation, on the ground of his having threatened a lady member of the Church, with exclusion from communion, and refusal of absolution, if she prosecuted a brother of the church for assault. The Judge, holding that the offence depended upon ill-faith and bad intention for which there was no presumption, cancelled the conviction and sentence.

—Winter has set in with terrible severity in Russia. On Dec. 27, at Ekaterinburg, in the Government district of Perm, the temperature became so intensely cold that 175 people were frozen to death. The Black Sea, the Caspian, and the Sea of Azov have been frozen since Dec. 26. A serious catastrophe is reported from Tiflis. A passenger train, which left the station of Sabuntschi on Dec. 27, was blocked by snow some three versts further on. The station-master of Sabuntschi proceeded with a party of labourers to its assistance, but was lost with all his men in the snow. It was only on the New Year's Day that the train in distress could be got at. Fourteen passengers were found dead and twenty more frozen beyond hope of recovery. Similar disasters are reported from Baku, Poti, and other places in the Caucasus.

—A telegram from Rangamati, dated January 27th, states that serious raiding is reported to have occurred between the 8th and 10th instant in the Upper Chengri Valley, about 43 miles northwest of Rangamati. Small bands of Kukis attacked some 24 villages. 54 bodies of men, women, and children have been found. All the males were scalped. The number carried off is unknown, but must be large. The raids were committed in Mong Rajah's lands in British territory.

—The three-year-old son of a London Police-constable has recently died through eating chlorodyne lozenges, which his father had given him for a cold. At the inquest, the

doctor said he had examined half a lozenge from the box, and found that it was composed of morphia, Indian hemp, and prussic acid—three of the most deadly poisons. In his opinion these lozenges and other patent medicines were sold in a most reckless manner.

—Another sad case of the results of using intoxicating liquors is that of Canon Baynes, formerly vicar of St. Michael's, Coventry, and latterly of Folkestone, who has been sentenced at Oxford to four months' imprisonment for dishonesty. In earlier days Canon Baynes was one of the most vigorous and attractive preachers in the Church of England, and his 'Lyra Anglicana,' a collection of sacred poems, attained a great popularity. Intemperance was the cause of this lamentable fall.

—Famine and distress is reported in large districts in Northern China consequent upon the floods of last year. An area of the extent of 6,000 square miles, with a population of 1,500,000, is believed to have suffered. Around the City of Lo-ngan the people were found living principally on the seeds of alno grass or shrub, which resembles the sage plant of the high American table-lands. In every village the people were found gathering this grass. The seed and husk are ground into powder, mixed with chaff, and made into a kind of cake which is nearly tasteless, except that it has a slight herby flavour. It can contain but little nutriment. In none of the houses was any food except these cakes found. In one house a man showed a little flour in a gourd which he had brought for a sick child. It was made from coarse sorghum, which in ordinary time is only eaten by the very poorest, who can afford neither rice nor millet, but now it is a luxury.

—The Pope has lately examined the accounts of his income and expenditure during the year 1888. The following are the principal figures:—From St. Peter's Pence he received £300,000; from interest of capital invested abroad, £100,000; from alms and other sources, £20,000 making with other items a total income of £500,000; to which must be added about £80,000 received during the jubilee. The total expenditure is £339,200, which leaves a surplus of not much less than a quarter of a million sterling.

—An extraordinary story comes from Lancashire. A gentleman had a valuable cart colt that had for a long time suffered very much from difficulty of breathing. An operation was performed on the horse's throat to relieve the breathing; but all to no purpose, and its sufferings increased. It was determined, therefore, to put an end to its misery by having the animal shot, which was accordingly done. A post-mortem examination revealed the fact that a fairly sized toad in the wind-pipe of the horse was the cause of the trouble. The toad was extracted alive.

—An earthquake is reported to have occurred in Costa Rica on the 29th December, the most severe shock being felt at Alajuela, where eight persons were killed and many injured, while all the principal buildings were badly damaged.

—The result of the census taken last month shows that Switzerland now has 2,936,000 inhabitants. There has been an increase of 100,000 in eight years.

—Delhi, it is understood, is shortly to become the possessor of three new cotton mills, one of them to be erected by a Company having a capital of five lakhs. There is no particular reason assignable for so extensive a development of the cotton industry in the old Moghal capital, though the projected railway connecting Calcutta with Umballa and Kalka by way of Delhi may be a factor in encouraging it. The capital for this railway has been fully subscribed. Mill-owners in Bombay and Cawnpore are obtaining fair returns for their investments, and Delhi is said to hope for a share in the general prosperity.

—The Empress Augusta has for many years past bestowed a diploma with her own signature and a gold cross on all female servants who have remained continuously in one family for forty years. During the eleven years from January, 1877, to the close of last year, 1,535 servants received the cross and diploma.

—A Rhineland newspaper chronicles a use of wine which was certainly more profitable than the ordinary use that is made of it. Wine has doubtless been the cause of many a conflagration; but the employment of it to extinguish a fire is something of a novelty. The case occurred a few days before Christmas at the baths of Kreuznach. A fire broke out in one of the inns and laid hold of a building in which fifty-two butts of wine were stored. As there was no possibility of saving the wine, the wooden vessels having already caught fire and the liquor pouring out in streams, the firemen thought that it might as well be utilized. A ditch was dug in the neighbouring garden, and was quickly filled with wine to the brim. The firemen put their hose to the liquid and disgorged it upon the flames. It seems to have done its work excellently; but the fumes of the heated wine were so intensely powerful that the firemen could scarcely endure them, and came to the conclusion that "water is best."

—The total number of deaths registered in Bombay during the week ending Tuesday, 29th January, 1889, was 472, being 28 less than the preceding week and 276 more than the week ending the 24th Jan. 1888; 58 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 22; Brakmins, 16; Lingayet, none; Bhattias, 5; Hindoos of other castes, 230; Hindu outcastes, 44; Mussulmans, 117; Parsees, 19; Jews, 3; Native Christians, 11; Eurasians, none; Europeans, 1; while the rate of mortality per 1,000 of the population was 25.95. There were 98 deaths from remittent fever, being 4 more than the last week and 20 less than the corresponding week of last year. There were 13 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 5. The deaths from diseases of the respiratory system, diarrhoea, and dysentery were 86, 27, and 16 last week, against 71, 10, and 16, respectively, in the corresponding week in the last year. During the week 325 births were reported in the different districts.

—The Royal visit to Hyderabad has ended with fatal consequences for one of the party. Dr. Keith died at Poona on the 29th of cholera. It is generally reported that the whole party were more or less affected with choleraic symptoms, attributed to the cooking-pots not having been properly cleaned.

—The Report of the Commission of Inquiry into the charges against Mr. A. T. Crawford has been submitted to the Bombay Government.

—The P. & O. Co.'s s. s. Siam, with the outward English mails of the 18th inst., left Aden for Bombay at 9 o'clock, and the s. s. Valletta, for Colombo and Australia, at 10 o'clock on Tuesday evening.

MISSIONARY AND CHURCH INTELLIGENCE.

—At a meeting of the Free Church Presbytery of Edinburgh, held on January 8, it was announced that the Rev. John M'Neill, known as the "Scottish Spurgeon," had accepted a call from the Regent Square Presbyterian Church, London.

—Mrs. Mary Clement Leavitt, the round-the-world missionary of the W. C. T. U. recently addressed an audience of fifteen hundred Natives at Tamatave, Madagascar. The Tamatave paper thanks God for her visit.

—The King of Siam, a young man of thirty, having recently lost his wife has sent his brother to procure a New Testament from the missionaries. He has lost faith in his own religion; Buddhism offers him no consolation whatever. As Buddhism is the State religion of the kingdom of Siam, by embracing Christianity, the King would risk his crown and his head. But the fact of a heathen sovereign seeking in the Gospel consolation which his own religion does not afford, is certainly significant.

—Mr. Spurgeon, who is still sojourning for the benefit of his health in the South of France, has had a fall down a flight of marble stairs. Mr. Spurgeon makes light of the accident, saying in his characteristic vein: "Two loose teeth were knocked out, which will save the dentist."

But accounts received from other sources state that he is closely confined to his room, and has sustained a great shock to the system. Later reports are to the effect that he is progressing favourably.

—A change in the Jewish Sabbath is, it is said being seriously considered by American Israelites. The present arrangement greatly damages business interests, for the Jews are thus obliged to stop work two days in the week, not daring to open on Sunday. Many of the Jewish journals strongly advise their co-religionists to keep their Sabbath on the Christian Sunday.

—How Rome loves popular education may be seen, says the *Baptist*, in the fact that in that city to-day there are over 100,000 of the adult inhabitants who cannot read or write, although in that centre of the hierarchy there are 30 cardinals, 35 bishops, 1,469 priests, 2,215 nuns, and 3000 monks, friars, candidates, &c.

—The staff of Rev. Charles Garrett's Liverpool Mission consists of two ministers, six laymen, and a large number of voluntary helpers. During the year 20,000 visits have been paid, 3000 of these being to the sick and dying; 60,000 tracts have been distributed, 912 persons have signed the pledge, and 327 cottage meetings have been held. In addition to these, numerous open-air services have taken place, and diligent attention has been paid to the dockyards, railway sheds, and similar establishments. The *Methodist Times* urges that this work should be taken by a Conference Committee in the same way as the London Missions, as at present Mr. Garrett bears the whole burden of carrying on the Mission, having to find all the money and do all the work.

—There are 2000 Icelanders in the city of Winnipeg, and a Presbyterian mission has been formed under the care of a converted Icelandic. An Icelandic hymn-book has been printed, and there are two Icelandic newspapers. No church organisation has yet been begun among these children of the north, but there are evidences that this will soon be needed.

—Dr. Goe, Bishop of Melbourne, has refused the offer of a layman in the colony to erect a reredos in the new cathedral that is being built in Melbourne, because, when the plans were submitted to him, the centre panel was found to contain a figure of the Virgin, to the removal of which the donor would not consent.

—Mrs. Booth, says the *Methodist Times*, exhibits great Christian resignation, but the disease from which she is suffering makes steady progress. There is reason to hope that, by a judicious use of the hours of freedom from pain, she may be able to dictate (she has lost the use of her right hand) her reminiscences and recollections of the rise and progress of the Salvation Army.

—DR. HENRY M. SCUDDER'S resolve to go to Japan, with his wife at his own charges has excited so much interest in America that five others, including the German professor in the theological seminary of Chicago, have resolved to follow his self-denying example.

—Mr. Samuel Baker of the Friends' Mission, Hoshangabad, reports an encouraging spirit of enquiry in the villages during this camping season. The Patel of one village came to the missionary tent and asked for a Bible and a hymn book. He said that eight or ten men had been with himself listening to what the *Sahib* taught. They believed and had decided to forsake all others and worship the true God through the Lord Jesus Christ. He wanted the books that they might meet regularly together to learn more of Him and sing His praises. The following Sabbath this patel and a large following came to the meeting in the tent, filling it to the door. They listened eagerly. The interest is still keeping up, and they are having meetings among themselves. A fakier who made a profession of conversion at a previous visit to the villages is remaining firm and working at coolie work for his living, which is a good test of his sincerity as he never worked in his life before, but got as much as he wanted by begging.

—In Ajmere on Sunday the 27th January, a middle-aged and self-supporting Native couple and infant daughter were baptised by Rev.

C. P. Hard, assisted by Revs. E. Jeffries and F. J. Blewitt.

TELEGRAPHIC NEWS.

The Hague, January 24th: His Majesty the King of Holland has had another relapse.

Zanzibar, 25th: An English missionary named Brooks and sixteen followers have been massacred at Saadani by Zanzibaris.

London, 25th: Riots occurred yesterday at Carrick-on-Suir during the trial of Mr. O'Brien under the Crimes Act. The police had to charge the rioters, many of whom received bayonet wounds. Amid the confusion which prevailed in Court during the riots Mr. O'Brien escaped from custody. A fresh warrant has been issued for his apprehension. Warrants have been issued for the arrest of Mr. J. L. Carew, M. P. for North Kildare, and Mr. D. Kilbride, M. P. for South Kerry, for alleged offences under the Crimes Act. The Secretary of the Waterford Branch of the Land League was arrested yesterday in Lancashire.

Berlin, 26th: In the Reichstag to-day Prince Bismarck made a speech in support of the East Africa Bill, in which he declared repeatedly that Germany was proceeding with the fullest accord of England, both at Zanzibar and in Samoa, and had absolutely resolved to maintain that accord. It was not, he said, politic to state the details of the arrangement at present, but Germany must protect her possessions. Prince Bismarck then said that his objection to their colonial policy remained unaltered, but he yielded to the unanimous wish of the nation in the matter. The prospects of the colonies, he said, continued to be very promising. The Bill, was referred to committee.

London, 26th: In a speech made by Lord Cross (Secretary of State for India) at Oldham yesterday, he said that the Government were in favour of developing railways and navigation in India, by which means the area under cotton cultivation would be increased. His Lordship said his best endeavours would be used to improve agriculture while he was connected with India. With regard to the Factory Acts in India he expected that an alteration in them would shortly be made. Mr. O'Brien, not having appeared since his escape from custody, was yesterday sentenced to four months' imprisonment. The Foreign Office has lent the services of Mr. E. C. Baber of the British Consular Service in China to the Indian Government. It is believed that Mr. Baber will proceed to Bharno and probably to Sikkim first.

26th: The prospectus of the Delhi-Umballa and Kalka Railway has been issued. The capital of the company is eight hundred thousand pounds of which nearly a quarter of a million has been privately subscribed. The company will receive fifty per cent. of the gross receipts under their working agreement.

Cairo, 27th: A merchant lately arrived from Khartoum says that the Mahdi's white prisoner mentioned in Osman Digna's letter to General Grenfell is an Egyptian officer and not a European.

Paris, 27th: MIDNIGHT. General Boulanger has been elected for the Seine by a majority of eighty-one thousand five hundred and fifty votes.

28th: The French Cabinet last evening offered their resignation to President Carnot if he considered the step expedient. President Carnot awaits the result of to-day's sitting of the Chamber of Deputies before replying.

Rome, 28th: His Majesty King Humbert, in his speech at the opening of the Italian Parliament to-day, said that the visit of the Emperor William to Italy had proved the closeness of the ties that existed between Germany and Italy. Italy and her allies would work earnestly for the preservation of peace.

Paris, 28th: M. Floquet and his colleagues have not resigned. M. Floquet will immediately introduce penal laws against plebiscitary intrigues; also a bill for reviving the *scrutin d'arrondissement*.

Paris, 29th : General Boulanger has issued a manifesto, in which he states that the dissolution of the Chamber of Deputies is now inevitable. The Republican Party are divided as to the course they will pursue. M. Floquet, yielding to objections has abandoned his intention of introducing a Bill for penal laws against plebiscitary intrigues.—Advices have been received here of the death of the King of Annam.

Berlin, 29th : The East Africa Bill was passed by the Reichstag to-day.

London, 30th : Mr. O'Brien, who lately escaped from custody, and who has been in hiding since Thursday, was yesterday arrested at Manchester while addressing a meeting.—Mr. David Sheehy, M. P. for South Galway, who was lately arrested at Glasgow under the Crimes Act, has been sentenced to six months' imprisonment. He has appealed against the sentence, and bail has been accepted. He has now been re-arrested on another charge.

Vienna, 30th : The Archduke Rudolph, Crown Prince and heir apparent of Austria, has died from apoplexy while on a shooting-expedition near Vienna.

Berlin, 30th : Prince Bismarck has proposed to the United States Government that a Conference be held to settle the Samoan difficulty.

London, 31st : Private accounts hint at a mystery surrounding the sudden death of his Royal Highness Prince Rudolph. The Archduke Charles now becomes heir to the throne.

THE SOUTH INDIA METHODIST EPISCOPAL CONFERENCE FOR 1889.

This important Conference was opened on Jan. 31st, with Dr. Thoburn, the new M. E. Bishop for India, presiding. Proceedings were commenced by prayer, and the reading of the 62nd chapter of Isaiah. In commenting upon the 4th verse, the Bishop said that a genuine Missionary ought no more to think of leaving his work, than of being divorced from his wife. He was aware that the Suez Canal and the exceeding ease of getting to England and America had altered this in some cases. His experience was that a man was no good until he was delivered over, body, soul, and spirit into the work.

A TRUE BISHOP.

After the roll had been called, and the officers appointed for the ensuing year, Dr. Rudisill of Madras, proposed a resolution of congratulation and support to the Bishop, who in replying, said that he was glad that the Lord had saved him from ever having an ambition for such a post. He felt that he had been indeed called of the Holy Ghost, and trained for the work. The pillar of cloud had led him by day, and the pillar of fire by night, and the Lord had placed one burden on his shoulders in order to harden them for a heavier one. He repeated what he had said before, that he had not come to rule them but to serve them.

The Rev. J. E. Buttrick, late of Nova Scotia was then introduced to the Conference. He said that he had come to India, with the intention of staying. His call to India was as plain as his call to the ministry. Numerous other introductions of friends and visitors then took place. Examiners were appointed in Canarese, Tamil, Marathi, Hindustani, and Telugu, the Bishop stating that in no other Conference were so many examiners required. In the matter of printing the Conference Report, the Bishop proposed that a memoir of the Rev. George Bowen should be printed at the end.

THE MISSION PRESS.

The Rev. A. J. Maxwell then gave a statement of the progress of the Mission Press at Lucknow. He stated that no less than twelve million pages of religious matter were printed last year. They were now able to print in English, Arabic, Persian, Urdu, Roman-Urdu, Hindi, and Sanscrit. Just now they were in great need of good copy. The Bishop said that printing establishments were yet to become mighty engines for good in this country. With reference to the appeal for copy, he said that burning tracts were wanted,

tracts which said more about Jesus Christ and less about the false gods around them.

The statistics were then read of the various mission stations in the Conference, showing advance everywhere. One interesting item was the enormous sale of literature by the Rev. A. W. Prautch and his helpers, who had sold 20,000 tracts and 10,000 portions of scripture in and around Bombay, in addition to giving away 10,000 gratuitously. The Igatpuri report mentioned a prayer meeting held every morning at 5 o'clock, at the Native Church. The Rev. G. K. Gilder, of Karachi, longs to advance into Beluchistan and Afghanistan, countries which are destitute of Bible-missionaries. The proposal to establish a fixed scale of salaries for Native helpers was negatived.

BISHOP THOBURN'S LECTURE.

In the evening, Bishop Thoburn gave an address on his visit to America, and on the prospects of Mission-work in India. He said that in the Patent Office at Washington, there were 6000 models of different kinds of ploughs for which patents had been taken. In India there was only one kind of plough, and that was invented 3000 years ago. It is only where the Bible has gone and where Christianity exists that there is the faculty of invention. The human intellect lies dormant, where the Bible has not gone. There is a great deal more than religious light comes out of the Bible. The Bishop then gave a striking picture of the way in which the wealthy portion of the English and American Churches were entangled in commercial enterprises by which their money was locked up, and they had none to spare for God's work. Mr. Vanderbilt, the railway millionaire had less to spare for missionary work than his pastor, a comparatively poor man. The poor, and sometimes the very poor, are the financial supporters of missionary work. Great changes had taken place, since he first landed thirty years ago, a young man, in Calcutta, the youngest of a party of six. He remembered how Dr. Duff rejoiced with tears in his eyes, at their party, and said, "They used to send them out by ones and twos, now they are sending them out six at a time!" "Why to-day, thirty missionaries land at a time in Calcutta without making a stir."

There was just at present, however, a reaction. A lack both of men and of money from abroad was apparent. So much was this the case financially that the home-boards had been obliged to cut down the appropriation-grant, in a great many instances. But this cutting down was not an unmixed evil. It caused us here in India to lean more on God and less on the arms of our friends beyond the sea. It is good thus to be thrown upon God. The devil has plenty of financial resources in this country for his purposes, let these resources be turned into God's channels. The question is just the same with regard to men and women as with money. We must largely find our workers as well as the means on the spot. From five to ten native preachers can be supported at the expense of one American missionary. The American and the European Missionary is a necessity, nevertheless. As yet the Native brethren have not much faculty of organization. It is necessary therefore, for some time to come, that there should be able and capable foreign missionaries here. He hoped to see the time when there would be 100 Native preachers to one European helper. We shall never overtake the work any other way. Dr. Thoburn did not remember when he passed his examination as a missionary. He did not think he ever was properly examined as there were no proper examiners. He studied his theology on his knees by the help of the Holy Spirit, and he did not know a much better way. He remembered one examination however that he did pass. There were six Native teachers who were brought up for examination in a certain district and the older ones were much offended with the youth of the two examiners. "What, these boys examine us!" So he sat down crossed-legged along with the Native brethren and was examined with them and triumphantly passed. In that very dis-

trict at the present moment there were 240 Native brethren solely employed in Gospel work and 9,000 Native Christians. The first hundred converts was more difficult to obtain than the second thousand, and the first thousand than the second ten-thousand. The time was coming when there would be 100,000 converts a year, and when the Native Christian Church would be numbered by millions, in spite of a thousand Canon Taylors to the contrary. One great mistake that had been made was that of separating the different missions. He had known missionaries, who like the dog in the manger, had sat down in the midst of a million heathen, and had said "No one but myself has any right to convert these people." The fact is that the fire will go where the breeze carries it and no "system" will stop it. There is nothing to fear by missions coming in contact with each other. We have not to learn how to keep apart, but how to come together.

FRIDAY MORNING'S SESSION.

The following day (Friday) the adjourned business meeting of the Conference was held. After the reports of the Examinations and Local Preachers Committees had been brought in, the report of the Mission Committee was considered. The Bishop in commenting on it dwelt upon the importance of the English work in India as an immense help to the Native work. He instanced the fact of the great M. E. Sunday schools in North India now numbering 26,000 scholars. The beginning of this was the great revival in the English Church at Lucknow, when they found thirty or forty men on their hands able to speak the vernacular ready to work for Christ. They were set to Native work in founding little Native Sunday Schools; which have spread all over that part of North India, with the present result of 26,000 scholars. A number of the best and strongest missionaries in India are the result of the English work. If they could speak two languages, let them preach to every one they could in those two languages. Europeans had souls to save as well as the Natives. A resolution empowering the Bishop to nominate a board of management for Deaconesses work in South India was then passed. Speaking of Mission work in general the Bishop said that plain food and plenty of it, and plenty of sleep were required, with hard work, for a healthy life in India. He hoped to see the time when there would be numbers of Native Christian women as Deaconesses in India. Dr. Rudisill read the report of the Madras District and reported progress in all directions. One Sunday School had increased from 192 to 4,000 scholars during the twelve-months. At Bangalore the church was overflowed by the children who came. Then buildings were taken which were also overflowed. More buildings were taken which were again too small. Then schools were held in groves and all sorts of places until at last eighteen schools were founded. This advance was in twelve months. One of the leaders of the Hindu Tract Society was marvellously converted, much to the wrath of that body. The Hindu Tract Society was specially furious with the Sunday School work there, using many means to attempt to destroy the schools. The Rev. A. H. Baker who was one of the means of the above leader's conversion had his house stoned for weeks by Natives.

SUNDAY, FEB. 3RD.

The following special arrangements have been made in connection with the South India Conference of the Methodist Episcopal Church now in session in Bombay.

Grant Road M. E. Church, 8-30 a. m. Rev. A. J. Maxwell. 6 p. m. Bishop J. M. Thoburn. Also at evening service ordination of Elders.

Fort M. E. Church, 11 a. m. Bishop J. M. Thoburn. Also at this service ordination of Elders. 6 p. m. Rev. J. B. Buttrick.

Mazagon M. E. Church, 11 a. m. Rev. C. Elsam. No evening service.

Free Church, Esplanade, 11 a. m. Rev. W. L. King 6 p. m. Rev. J. E. Robinson.

Baptist Church, Bellasis Road 11 a. m. Rev. W. Bell 6 p. m. Rev. A. W. Rudisill D. D.,

A HOLY GHOST REVIVAL.

In the recently published account of the life and work of Laura S. Haviland she relates many pathetic and touching stories of slave life in the Southern States of America. In one of her journeys to alleviate the sufferings of the freed slaves, at the close of the American War, she met with a decrepit old man of ninety-seven years, called "Uncle Philip," the story of whose conversion is as striking and remarkable as anything of the kind we have ever met with.

The poor old man was in a condition of great bodily suffering but in spirit rejoicing and triumphant at the thought of his nearness to his heavenly home. He said:—

"I seen it cl'ar as sunshine when I was ten year ole. My massa was a mighty wicked, swearin', cruel man. An' his overseer was a mighty big wicked black man; his name was Munday. An' all the seventy-five grown han's on the plantation was mighty wicked too. I hear so much swearin'. I had a bad idee of God and Jesus; I reckon'd they's some great men, that sent people to a mighty bad place. One day a Methodist minister stop to Massa Malachi's for dinner. When he lef' massa call me to bring his hoss to 'im. An' de preacher put his han' on my head an' say, 'Philip is a smart little boy. An' if you'll ask God to make you good he'll do it. Then when you die, you'll go to that great, beautiful city up yonder, where it's all light and beautiful. Here little Philip has to go round among stubs and stones, barefoot; there he'll walk the golden streets in silver slippers. Here he wears his slip, there he'll be dressed in a beautiful white robe. Here he goes bareheaded; there he'll wear a beautiful crown all glittering with stars. Would n't you like to go to such a beautiful city as that when you die?' 'Yes, sir,' I say. 'Well, ask God to make you good, and that will be your home; for Jesus loves little children.' An' he jump'd on his hoss and rode away, while I stood thar, wonderin' what sort of a man that could be, that knew so much about God and heaven. Now I must fin' God, to ask 'im to make me good; an' f'om this man's 'scription, he must be settin' on some cloud. Day and night I watch for 'im; an' when I looked upon the stars I wondered if these sparklin' stars was what God put in de crowns he put on de heads of all good people an' good chillen.

"One day Aunt Milla, the cook, sent me to pick up an armful of wood for her. While I stood lookin' up to de clouds, huntin' for God, I hear a sweet soft voice say, 'Chile, pray,' I look all 'mong the tree-tops, to see who's thar', an' it say, 'Chile, pray,' again. An' I was sure somebody up in de tree-tops, an' I got scared, an' drop my armful of wood, an' run to Aunt Milla, all out o' bref. 'What ails you, Phil? What's the matter?' she said. 'Somebody's in de tree-tops, an' say 'Chile, pray.' 'Hush, chile,' Aunt Milla said, dat's God talkin to you.' 'No 't ain't. I's been huntin' for God a good many days, an' can't fin' 'im.' 'Honey, you can't see God wid de eyes you sees Aunt Milla. God is a great good Spirit dat knows all 'bout what you want, an' what you're thinkin' 'bout. I wish I was a Christian, but I ain't. I's hearn Christians talk, an' I knows dat God's talkin' to you, honey. Now, you go by yourse'f, alone like, an' ask God to make you good, as you say you want to, an' he'll do it, sure.'

"Here was a new thought, dat I could fin' God, an' not see 'im. But I did as Aunt Milla tole me. It 'peared like I must fin' God. My heart ached like, all thro' me, I's so anxious. Only a few days after I was totin an armful o' plates to the dinin'-room for Aunt Milla. All at once I's so happy I did n't know myse'f. I drop my plates, an' broke I do n't know how many. But I did n't stop for plates; I shouted, 'Bless Massa Jesus! Glory! Glory hallelujah to God! I's foun' 'im; I knows it's God.' I got hold of my papa and mamma, an' tole 'em to ask God to make 'em good, an' he'd do it; an' took hold of my little mate July, 'bout my age, an' tole 'im he mus' pray, an' I'd pray for 'im. In a few days he got 'ligion too. An' two young white ladies,

Massa Malachi's nieces, lived thar', an' learned us to sing the sweet hymn:

'My Saviour my Almighty Friend,
When I begin thy praise,
Where shall the growing numbers end,
The numbers of thy grace?'

An' I tole July we'd have prayer-meetin's in our cabin of nights, an' de ole folks gathered 'round us, an' our cabin was full. Massa Malachi Murphy was angry 'bout it; sometimes he'd scold, sometimes make fun o' me, an' call me de 'big preacher, Howlin' Phil.' But as all dat did n't put me down, he call me to 'im an' say, 'You shall stop this prayin' an' singin' in your cabin, or I'll whip you to death,' an' he swore I was ruinin' his plantation. My papa an' mamma tried to get me to stop. They said, 'You know Massa Malachi will do jus' as he say,' 'O no, I can't stop prayin' to Jesus, he's so good to poor me. I can't stop prayin' I said. But we did stop our prayer-meetin's in our cabin, but we had our night meetin's in a deep ravine over a quarter of a mile away. Forty or fifty of our fellow slaves would meet us thar to hear us pray an' sing. At las' massa set de overseer, Munday, to watch us, an' he found us out. He ordered Munday to bring July an' me to 'im afore sun up. When we come in sight of de yard we seen two ropes hanging to big tree limb, an' I stop an' look to July, an' to de woods, wid a half a min' to run. But July says, 'We knows we can't stop prayin', an' we knows what we'll take jus' as well firs' as las'.' Then I was 'shamed to think I was firs' in de cause, an' July stronger'n me. An' we went through de gate an' stood afore massa, settin' in de back door in his night shirt. He began to swear we was ruinin' his whole plantation, an' now he was goin' to have us whipped to death. 'Now you see you've got to die or stop prayin'; will you stop this d—d prayin'?' 'O massa, do please let me pray to God, do please.' 'Strip off your slip, tie 'im up thar, Mun, an' give 'im a full round.' It was done accordin' to order; twenty lashes with the bull whip, an' twenty strokes with the paddle. Turning to July, he said, 'Will you stop prayin' or die?' 'Massa do please let me pray to God,' said July. With an oath, he was bidden to take off his slip, an' tied to the other rope with a rail at the lower end, nearly touching the ground. The paddle was an inch board four inches wide, three or four feet long, whittled at one end for the handle, having six or eight inches bored full of holes, each hole drawing a blister at every stroke. The full round was given to July as ordered, twenty lashes with the bull whip and twenty strokes with the paddle. With an oath he turned again to me, 'Now, have you got enough to stop your praying or will the devil die?' 'O massa, do please let me pray to God, he is so good,' I answered. 'Mun, give 'im another full round,' and twenty lashes with the whip, and twenty strokes with the paddle was again given. Again he queried July, who gave the same reply as before, and the full round was ordered and given again. Then he ordered him to be cut down, swearing that he would whip him to death the next time he heard of his praying. But he swore he'd have the little devil Phil, whipped to death now, as he was first in this 'devilish' praying. As I expected to die, I prayed all through this terrible ordeal that Jesus would come near to help me endure it, in His name.

"I felt Him like He was by my side," continued Uncle Philip, as the tears dropped thick and fast, often stopping a moment to find utterance. "Massa bid July go home an' behave, an' he order' de overseer to give me another round unless I'd promise to stop prayin'. But it 'peared like I felt stronger in de Lo'd, an' I give the same answer, and I can't tell how long I was whipped an' paddled, for when I cum to, I was cut down, and layin' in de blood on de groun'—I fainted away. Massa was lookin' at me thar in his night shirt; I see him as cl'ar as if 't was done yesterday. He swore I should never cum in his sight again, or cum inside dat gate, pointin' to it. I prayed in my heart for God to give me strength to git up and walk to de quarters, for the pain an' loss of blood made me so weak an' faint. But de good Lo'd was thar,

an' I presently got strong enough to get up an' took my slip in han', an' staggered out dat yard, and cum up to July. He stop on de way to see if I was 'live. When we pass de quarters all along, de old men an' women stood at their doors cryin'. When we got out o' sight of de great house, one ole man an' 'oman called us to 'em an' oiled our backs. Da said we was all cut up to a jelly, an' put soft cloth over de gashes. Our people tried harder'n ever to stop our prayin' an' singin', caze Massa Malachi sure to kill us.

"A few days after massa sent for me, an' I 'spected he'd finish me dis time sure. But I felt Jesus was close by me; I was weak in de body, but strong in de Lo'd. I obeyed, as I stood all trimbly afore 'im, 'Well, howlin' preacher, if you are boun' to preach, you shall preach,' an' he swore I should have enough of it. 'Next Sunday, at eleven o'clock you shall preach; I'm going to invite all the white folks an' black people 'round here to cum to hear de big preacher. I'm going to have a pulpit built under that big tree' (pointing to one in the yard two rods from the one the ropes were tied to when we was whipped). 'Now we'll have a big meetin' to hear de big preacher. You understand, do you?' 'Yes, massa,' I say, an' he sent me away. I tol' July what massa said. 'Now, we mus' pray to God to sen' a minister, an' pray God to soften massa's heart, to let 'im preach, for you knows Massa Malachi will do jus' as he says he will, an' God will answer our prayer.' At nights I went to one plantation an' July went to another, an' we tried to git some Christian man or some Christian woman to promise to preach if massa would consent. But not one would promise. They all knew it was just for sport. Sunday morning came with a great parade of hauling boards, and a pulpit was built."

Uncle Philip said it looked more terrifying to him than would a gallows if built for his own hanging. People gathered from all directions, both white and coloured, and filled the whole yard. The hour of eleven brought the master to the door in his arm-chair, with his family Bible in his lap. Taking his watch from his pocket, he called out, "Come on, my big preacher."

"I obeyed the command," said Uncle Philip, "as I stood afore 'im. 'Now we are to hear this howling preacher,' he said sneeringly, 'and you can't preach without the Bible, an' I'll hold it wide open, an' you must look right at me when you preach. The time is up; go to your pulpit.' I asked July if he would go up with me and help me sing—

'My Saviour, my Almighty Friend.'

Nodding an assent, we went on. It 'peared like I was too weak to go up four or five steps. I trimbled an' sweat all over. But once I was up my strength cum to me, and we sung so loud de people say da hear ev'ry word all over dat great yard. By de time we got to the las' line of third verse de people was cryin' for mercy an' down on dair knees crying, 'Lo'd what shall I do to be saved?' 'Lo'd have mercy on me, a sinner!' 'Be merciful to poor me, or I'm lost.' These cries we hear'n from every side. I never felt happier or bolder in my life, while tears of joy ran down as I faced my ole massa. He slam de door shut, an' da said he jumped between two feather-beds to keep from hearin' de cries of de people. I tell you, honey, de Lo'd made dat hymn my sin-killer on dat blessed day, long, long to be 'membered.

"And did you preach?" I asked.

"Preach, chile! de Lo'd did all de preachin' dat day. We finish' de hymn, an' we went down an' talked an' prayed wid de seekers an' we staid dar all night, an' afore next mornin' twenty-three was converted an' praisin' God. Massa call for me, an' I 'spected my time cum now anyhow. But I was ready for death or life. I went without fear of anything. He looked at me as mile as a lamb, an' said, 'Phil, my boy, you may preach, pray, or sing, as much as you please, an' go where you please, an' you shall never be hit another lick as long as I live.' I bowed low an' said, 'Thanky, Massa Malachi; God bless you, massa.' I praised God as I turned away from him who had caused me so much sufferin'.

"But God turned it into a great blessin'. Massa dismissed his overseer, an' never 'lowed one of

his slaves to be punish' after that great day. In one year seventy-three on dat plantation was converted. Two nieces of massa's was 'mong 'em, besides a few other white folks. But Massa Malachi tried to git 'em to give up 'ligion, an' sent 'em to dancin' frolics. An' da come to me for advice as if I was deir brover. I tole 'em Massa Malachi took keer of 'em, 'caze day was orphans, an' de sin would res' on de uncle dat make 'em go agin deir will, and not on dem. Two years after one of 'em got married an' moved thirty miles away, an' she got leave of massa to let me go an' stay a week or two at a time. At las', poor gal, she died of consumption, and sent for me a month afore she died to stay wid her, an' she often asked me to pray wid her. O how happy she died, in full faith in de 'ligion she foun' on de blessed day massa compel me to preach, little thinkin' he was 'pointin' a meetin' for de Lo'd of hosts instead of little Phil. But my people on other plantations often sent for me to preach, but I never call it preachin', only 'ligious talks. Da would have me help organize Churches all 'roun' thar. In four years we organized seven Churches an' the cause prospered.

SUBSTITUTION.

THE DOCTRINE STRIKINGLY ILLUSTRATED BY
EXAMPLE.

There are some professing Christians who sneer at the doctrine of "substitution," but when God provided in His plan of salvation that by the stripes of Christ we should be healed, He understood the laws by which the human mind is governed. A good illustration of this is found in Dr. Newton's *The Best Things*. He says,

"In a certain town in France there is a school for the instruction and improvement of poor boys, who are found wandering about the streets of Paris without paternal care. It is supported by voluntary contributions. The boys are taught all sorts of out-door and in-door work, and have regular seasons for play and recreation. When any one commits a fault requiring serious punishment, all the boys are assembled as a sort of council, to deliberate and decide on the kind of punishment to be inflicted; which generally consists of imprisonment for a number of days, without, of course, having any part in the recreations of the school. There are more than a hundred boys in the institution; and there is one thing very singular in the discipline there used. After sentence is passed by the boys on any offender, under the approval of the director, the question is put, 'Will any of you consent to become the patron of this offender—that is, to take his place now, and suffer in his room and stead, while he goes free?' And it seldom happens but that some one is found to step forward and ransom the offender by undergoing his punishment for him. In this case the offender is required to act as porter to his substitute and carry his bread and water to him, in his dungeon, during all the time of his captivity. The effect of this is generally found to be that the most hard-hearted boy is softened and subdued by seeing another actually and willingly enduring what he deserved to suffer. A remarkable case occurred there not long ago. A boy whose violent temper and bad conduct had caused him to be turned out of several schools in Paris, and who was likely to become an outlaw and a terror to all good people, was received into this institution. For a time the new scenes and society about him, and the constant variety of pleasant occupation, seemed to have subdued his temper; but at length his evil disposition showed itself, and in a fit of anger he drew a knife on a boy with whom he had quarrelled, and stabbed him in the breast. The wound was severe, but not mortal, and while the bleeding boy was carried to the hospital, the rest of the inmates were summoned to decide on what was to be done with the offender. The boys agreed at once that he should instantly be dismissed from the school, and never allowed to enter it again. The director opposed this. He said this would certainly ruin the boy, and bring him in a little while to the penitentiary or the guillotine. He

asked them to think of some other punishment. They fixed upon a long imprisonment. The usual question was asked, but no one offered to take the place of the wicked boy, and he was marched off to prison. After some days the director reminded the boys of this case, and asked, 'Will no one become the patron of this unhappy youth?' After a short silence a voice was heard saying, 'I will.' The astonished boys looked round, and saw the very youth coming forward who had been wounded, and who was just discharged from the sick ward. He went to the dungeon and took the place of the would-be murderer (for had the boy's strength been equal to his passion, the blow would have been fatal, both boys being only nine or ten years old). At first the hardened offender seemed unmoved by the strange kindness shewn to him; but after he had carried the food to his generous patron for some time, and had seen him suffering, for *his* sake, the loss of light, liberty, and enjoyment, his stout heart began to melt. He struggled against it for a while, but it was no use, and at last he gave up, and casting himself at the feet of the director, he confessed and bewailed with bitter tears the wickedness of his heart, and expressed his determination to lead a different life for the time to come. Now no force or power in the world could have produced such an effect upon this boy as this kindness did. He might have been locked up in dungeons, or loaded with chains, and yet have had a murderer's heart, all the time. But when the 'evil' in his nature was 'overcome with good,' it was effectually overcome. To 'overcome evil with good,' is the best warfare, because it is *the most effectual*."

Sin first came into the world because Adam and Eve set themselves up to know more about the laws which govern the Universe than the Creator of it, and sin is continued in the world for much the same reason. If men would bow to the principles of dealing with human nature as laid down by God in His Book, the social problems which perplex so many "learned" (?) people would very rapidly be solved.

THE LORD WILL PROVIDE.

Mr. D. L. Moody tells the following anecdote of the late civil war in America:—

I remember a man who enlisted in our war, and left a wife and two children; and the wife was not in good health. One cold day, in November, in the first year of the war, the news came that he was shot in battle; and the mother was in great sorrow. Soon after, the landlord came round for his rent; and she told him her trouble, and said she would not be able to pay the rent so regularly as before, as she had only her needle—sewing machines were just coming in then, and as she could not buy one, she had a very poor chance. The man was a heartless wretch; and he said that if she did not pay the rent regularly, he would turn her out.

After he went away, the mother began to weep. Her little child, not quite three, came up to her, and said "Mamma, is not God very rich?" "Yes, my child."

"Can't God take care of us?" "Yes."

"Then what makes you cry? Mayn't I go and ask Him?" The mother said she might, if she liked. The little child knelt at her cradle-bed, where the mother taught her to pray, and the mother told me the child never looked so sweet. She stood weeping over her misfortunes; and the little child knelt down and said, "O Lord, you have taken away my dear papa, and the landlord says he will turn us out of doors, and mamma has no money; won't you please lend us a little house to live in?" Then she came out to her mother, and said: "Mamma, don't weep. Jesus will take care of us! I know He will, for I have asked Him!"

That was upwards of twenty years ago; and that mother has never paid any rent from that day to this. A little cottage was provided for her and her two children, and she has lived there without paying any rent. When the fire swept over Chicago and burnt up her home, another little home was put up for her; and there she is.

AMERICAN NATIONAL TEMPERANCE HOSPITAL.

Medical missionaries and others interested in the non-alcoholic treatment of patients, will doubtless be glad to read the subjoined report by Dr. Mary Weeks Burnet from the *Union Signal*, of the success which has attended that treatment in the American National Temperance Hospital:—

We have made wonderful progress in every direction during the past year. We have treated 700 cases in all, and have had no deaths, though in a number of cases upon entering, recovery seemed very doubtful. We have had a number of inquiries from hospitals asking how our medicines are prepared, and letters from druggists asking us if our medicines are ready to be placed in the market; also from grocers asking for non-alcoholic flavoring extracts. All indicate an arrest of thought.

In our hospital Allopaths cannot be distinguished by their tinctures, nor Homeopaths by their little pills or discs. The basis of *tinctures* being alcohol, and the medication of little pills being by alcoholic preparations, our hospital rigidly excludes both tinctures and dilutions, and chemists prepare the remedies for us in aqueous or saccharated extracts or powders.

Under the fourteenth amendment every one has a right to his life, and the right to use liquor to save life is admitted in all legal decisions. Our laws are only against its use "as a beverage." But the W. C. T. U. believes, and is demonstrating in this Hospital, that liquor does *not* save life, and that it has no place in medicine. "We cannot tolerate unity between alcohol and medicine," is our watchword, and He who said, "touch not the unclean thing," is our inspiration.

This Hospital is growing so fast it needs more room. We have been working in a slow, cramped way, waiting until we should be able to demonstrate in some measure the great power of this principle: "No alcohol in medicine." We believe that our success to this date justifies us in asking for a hospital building large enough to take in all classes of cases, for a building for our nurses in training, and which can also be a home for our W. C. T. U. deaconesses; for a laboratory where, under our own carefully selected W. C. T. U. chemists, we can prepare non-alcoholic medicines which shall be kept in every drug store in the land. Do you not see that in the matter of medicine alone we will almost revolutionize the present methods in preparation of medicines? It will be the means of doing away eventually with liquid patent medicines which contain from five to seventy-five per cent of alcoholic liquors, while extracts, instead of tinctures, and powders instead of dilutions, will become the popular and the safe method in remedies.

We must have a medical college, where our young men and women can have sound temperance teaching in the lecture room, and at the bedside. We intend to place it near the centre of the city, so that we may be able to take in many emergency cases, such as those resulting from street and railroad accidents. We know that our non-alcoholic methods will enable many of these cases to recover, which under other treatment would die.

The report of the Salvation Army for the past year is about to be published. It appears from the "Field State," which is made up to Christmas Day, that the Army conducts operations in 18 different countries, and that the total number of corps or branches is 2,587, "outposts" 653, and officers 7,107. This return shows an increase in the course of the year of 325 corps, 100 outposts, 527 junior soldier corps, and 1,423 officers. During the twelve months no fewer than 2,300,000 meetings have been held, and 3,000,000 houses have been visited by the officers. 154,200 persons in the United Kingdom "sought salvation at the penitent form." Ten additional "slum posts" have been opened, and nearly thirteen and a-half million copies of the *War Cry* and between five and six million copies of the *Young Soldier* have been sold.

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhav Rao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Fort—Rev. E. F. Freese, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-Meeting, Wednesday, 8 p. m. Vernacular Service Sunday 3 p. m., Evangelistic Service 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7 a. m.

GRANT ROAD MISSION—Rev. W. W. Bruere, Pastor. Tamil service at 11 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, Superintendent.

SERVICES as follows:—Monday, Tuesday, 7-30 p. m. Thursday, Gospel Free Tea, 7-30 p. m. Friday, Gospel Service, 7-30 p. m. Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani. Cowasji Patel Street, Fort, ditto. at 7. Gujarati. Khetwadi Back Road, ditto at 7. Marathi, Chinchpoojly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

SPECIAL NOTICES.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be on Saturday next at the Lodge Girgaum at 5 p. m. All children and young people are invited to come and to bring their Bibles with them.

JOHN M. MACDONALD,

Honorary Secretary.

The Bombay Guardian.

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SATURDAY, FEBRUARY 2ND, 1889.

NOTES AND COMMENTS.

"Blessed are the peacemakers; for they shall be called sons of God."

A telegram published in India last Monday says that Lord Wolseley, speaking at Birmingham, "insisted on the importance of increasing the efficiency of our services, since the greatest war that history has ever known was brewing in Europe. He hoped the time would come when Great Britain would adopt universal military training." If it is true that a great war is brewing in Europe, it is largely due to men of the Lord Wolseley stamp, who make it their business to assume that all persons in authority in European countries are actuated by the principles of cut-throats and brigands. Many rulers desire peace. They are not men without feelings of honour, and they not unnaturally feel some irritation at being treated like the bloodthirsty chiefs of savage hordes, by professional gladiators, intoxicated by their position. There are abundant indications too, to those who will carefully inquire, that the peoples of Europe desire peace. The common people of various countries have no natural enmity one to another. They have a natural enmity to oppressive war taxation and to the periodical unnecessary mutual slaughtering of their sons, who have no quarrel. Their desire is to live in peace, and to enjoy the fruits of their labour. There is a growing feeling of unrest and revolt among the peoples of European nations, not against peace, but against the burdens of war, including that compulsory military service which Lord Wolseley vainly hopes will or can be inflicted upon the manhood of Great Britain. The time has come for the Churches of Christendom to unite in a war against war, with weapons that are not carnal, but mighty through God to the pulling down of strongholds. The disciples of the LORD JESUS CHRIST in Great Britain, in Germany, in Russia, in Italy, in France, and in other countries of Europe are brethren. They are not made enemies by difference of language and nationality. They have one Father, one Saviour, one baptism of the Holy Spirit, one Heaven to dwell in at last. War between Christian brethren is homicide. The Christian Church throughout the world must look upon war

in this light, remembering also that the Saviour died to save the unprepared multitudes which every murderous conflict hurries to a sudden death.

It is a cause of thankfulness that some of the LORD's people in England have been led to enter upon a new crusade against the ungodliness and barbarities of war among professedly civilized and Christian nations. The monthly periodical entitled *The Messiah's Kingdom* (London: Dyer Brothers) is the organ of this new movement of Christian protest and witness. It is being sent to every ordained minister of the Gospel in the United Kingdom, and it is intended in various ways to get extracts from it circulated among the churches on the continent of Europe. Will not our many German missionary brethren in India do something to help forward this holy cause of peace, by correspondence with their fellow-labourers in the ministry in the fatherland? Great would be the result if the churches of God in Great Britain and Germany would join hands in this holy alliance.

It is suggestive that simultaneously with the decision to issue *The Messiah's Kingdom*, the *Almanach de la Paix*, 1889, published at Nimes, contained the following by Mgr. Perraud, Bishop of Autun, under the heading of "The Truce of God:—"

In the Middle Ages the Church performed a true social miracle by the establishment of the "Truce of God."

In those days there was war between castle and castle, between village and village, as at present between nation and nation. The Church, with her mother-heart, threw herself between the combatants. At first she sought to take their weapons from their hands, and to establish perpetual peace. To the men of the eleventh century she proposed a fraternal disarmament, such as we dare hardly ask for to-day. And, seeing they refused to lay down their arms whilst waiting for the hour of universal peace, she inaugurated the "Truce of God." All shedding of blood was forbidden from the sunset of Wednesday till sunrise on Monday morning. She placed in a condition of perpetual peace all Churches, women, children, travellers, merchants, labourers, and men who follow the plough, thus making, by a Divine inspiration, of the plough, as of the Church, a sacred asylum. Then, the historians tell us, at the councils held in France, the enthusiasm was so great that bishops raised their crosses towards heaven, and the people, waving palms, cried out together, "Peace! peace!"

Why is it that the Church, divine to-day as ever she was, does not complete in the nineteenth century the miracle begun in the eleventh? Why should not all we ministers of the Gospel cry out to-day, to all men, to all peoples, "Peace! peace!"; and why should not all men and peoples arise to prepare the way for the Gospel of peace?

Mr. Wallace J. Gladwin is expected to reach Bombay about the middle of this month, from his mission tour in Ceylon and South India. He is open to invitations for March and April. He is prepared to hold special Gospel services and to deliver addresses on Gospel Purity. He can be addressed care of Rev. W. E. Robbins, Mazagon, Bombay.

Letters received from England by the last mail, by Mr. Alfred S. Dyer, from friends in Parliament and out, indicate the certainty of a great and growing agitation in England over the Patna case if justice is not at once done to the poor girl Luchmin, and if the Patna magistrate who so cruelly wronged her is not dismissed from the position which he has prostituted.

BUILDING FROM THE ROOF DOWNWARDS.

There is a certain amount of work being carried on in India, in which this impossible feat is being attempted. The notion in some quarters is that education and not the power of the Holy Ghost, is the means used of God "to prepare the way of the Lord" for the acceptance of the Gospel. If a builder or an engineer is going to undertake some peculiarly difficult work, he studies first of all, everything that the text-books of his fellow-engineers have to say upon the subject, and then if he has faith in them follows out the instructions of these books. In exactly the same way, but in a far more powerful sense, true workers in God's vineyard study the Bible to find out how to work for Him successfully, and if they are really obedient children of His, follow what He says upon the subject. Now what does God say upon the subject of secular education preparing the way of the Lord? The Bible teems with commands, exhortations, threatenings, and promises, on the subject. When Jesus Christ came to this earth, He came as a poor uneducated carpenter, not because He could not have come as a learned scribe if He had chosen, but because He knew how men confused human learning with spiritual understanding, and He wished to show them that the highest spiritual knowledge could exist quite independently of secular education. His greatest evangelist Paul, though he had received an education in the most prominent religious educational institution of the day, that kept by Gamaliel, yet as far as preaching the Gospel was concerned, looked upon this education as the veriest dross, saying with burning words "For Christ sent me to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect..... For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Yes! the foolishness of preaching the simple Gospel. There is not an educated Hindu in this Empire that will ever get to heaven by any other means than by this "foolish" way. John Wesley, like the Apostle Paul, knew the madness of attempting to mix up the simple Gospel with human learning, and earnestly warned those converted clergymen who helped him, never to let any of their learning show itself in their preaching. He knew that when the "learning" came in the Holy Spirit would go out. The subject of God's scornfulness of human learning as applied to spiritual matters is an almost inexhaustible one. Listen to Him as He says, "Thy wisdom and thy knowledge, it hath perverted thee." We know cases, and we must speak out, of young men going into theological colleges, warm-hearted Christians, after having been the means of the conversion of very many souls, and coming out of the same colleges, cold, lifeless, semi-atheists, never more to lead a single soul to God. Let there be training for the work by all means, but let the training be amongst men, and not books. Let it be the same sort of training that Paul

gave Timothy and Titus, and Mark and Luke. Let each young convert study the Bible on his knees, and on her knees, and they will receive such a mighty theological education at the hands of God Himself, that shall rapidly make them great warriors for Him.

We do not deprecate secular education in itself; a sound sensible secular education is one of the fruits of the spread of an open Bible. What we do combat, and shall always by God's grace, combat, is the dangerous heresy that secular education is the slightest help to the understanding of spiritual things. We repeat what we have said in substance before, that a "Missionary" College which is not bringing dead souls to life by the simple preaching of the simple Gospel is an imposition and a fraud. The wealthy educated Parsee, Hindoo, or Mahomedan will have to enter into the kingdom of heaven in exactly the same way as the pariah, the coolie, or the most ignorant jungle or hill folk. Then why not tell them so? Why go on flattering and flattering and flattering them, until they reach the confines of the "outer darkness" unsaved? Such conduct is cruelty to them, and the basest treachery towards Christ.

MR. CAINE, M. P., THREATENED.

India is a curious country. No sooner is the threat made by official papers and officially denied by the Government that the Editor of this paper would be prosecuted for advocating the redressal of the wrongs of an outraged native girl at Patna, than we hear suggestions that Mr. Caine M. P., should be handed over to the nearest Commissioner of Police (under Regulation III of 1818 for the Confinement of State Prisoners), for his self-denying labours on the Abkari question. Commenting on this the *Indian Spectator* says:—

If the present attacks on that estimable member of Parliament indicate anything, they indicate the hopelessly weak cause of those who are now denouncing him. Why do they not courageously meet his facts? Why do they not challenge the accuracy of his statements? That is the one straightforward and honourable course to pursue.

Threats of prosecution and imprisonment, and "deportation from the country" rejoice the hearts of all Christian reformers. They feel that the Powers of Darkness are driven to their last resort when this is the case. "The devil is come down . . . having great wrath, because he knoweth that he hath but a short time." The Abkari system is doomed, and is shortly going the way of the Indian Contagious Diseases Acts, to be buried for ever in eternal oblivion. We are living in times when, to quote the triumphant song of the heaven-sent leader of Israel—

The LORD is a man of war,
The LORD is His name;
Thy right hand, O LORD, is glorious in power;
Thy right hand, O LORD, dasheth in pieces the enemy.

The Abkari system and the Opium Iniquity are His enemies. They are about to be dashed in pieces. "The battle is not yours, but God's . . . set yourselves, stand ye, and see the salvation of the LORD with you, . . . fear not, nor be dismayed; to-morrow go out against them: for the LORD will be with you."

"THAT DREADFUL CLIMATE!"

The *Evangelisch-Lutherisches Missions-Blatt* asks the question, "Can one live to be old in India?" and answers it strongly in the affirmative for those who live temperately and regularly, and gives notable examples in proof of its statements. The old Dano-Halle Missionary Kohlhoff laboured in India for 53 years, his son 57, and his grandson 60 years! C. F. Schwarz worked for 47 years in India, Senior Schwarz 44 years and Kremmer 47 years. In the year 1819 Mrs. Baker of Kottajam established the Kottajam Girls School, and worked it for sixty-nine years. Mr. Rice of the L. M. S. lived to celebrate the fiftieth year of his work in India, and Bishop Caldwell completed half-a-century of work at Tinnevely on February 9th last. Tinnevely is one of the hottest parts of India, and is generally described as having three months of the year for hot weather and the other nine months still hotter. The late editor of the *Bombay Guardian* accomplished forty years of hard literary and other work in Bombay. Instances might be multiplied. Missionary brethren and sisters in India, who have aunts and cousins in England and America who are nervous about "the dreadful climate" of India might usefully cut out this paragraph and send them to quiet their affectionate apprehensions.

BROTHERLY LOVE.

A ritualist writes to the *Madras Standard* complaining bitterly of the brotherly love which exists between the C. M. S. missionaries there and other workers for Christ. He instances cases of Church of England clergymen belonging to this Society partaking of communion with other Christians! Of another clergyman who permitted a congregationalist to mount his pulpit-stairs! And of another who positively had the audacity to take his wife to hear Mr. and Mrs. Booth-Tucker of the Salvation Army at the Madras Memorial Hall! Really, if things go on at this rate, Christ's last prayer before His crucifixion will soon be answered, that His followers might be one, as He and His Father are one, and that the world might believe that He had sent them.

"WHAT IS TRUTH?"

How often we see in infidel, Brahmo, Christian, and all sorts of papers, eulogies to truth, aspirations for the eternal reign of truth, &c., &c. And yet apart from Christ, how hollow are these eulogies and these aspirations. For CHRIST is the Truth, and apart from Him there is no truth. This is why Paul could even rejoice when Christ was preached for contention's sake. Anything, so long as Christ was preached, and Christ's name was made known. Of course, Paul would much rather have had Him held up through love to Him, but failing that, he rejoiced to see Him held up any way. Truth, eternal truth, will reign, when Christ reigns. God speed the day!

BY WHAT POWER WILL GREAT SOCIAL REFORMS BE WON IN INDIA?

Sir Comer Petheram, lately speaking in his capacity of vice-chancellor of the University of Calcutta, said

It is the fashion of the day to assume that European science and philosophy are making short work of the Hindu religion. The distinguished writer whom I have already quoted (Lord Macaulay) thinks we "may conjecture that its roots are being effectually cut away," and this is a fair specimen of the tone in which the subject is usually treated. Such conjectures, if not wholly erroneous, are certainly much in advance of the evidence. This is not the place, nor have I now the time, to enter upon any lengthy discussion of the prospects of Hinduism in its encounter with European science. But the question reminds me of the famous scene in the "Talisman" where Cœur de Lion and Saladin try their weapons. To my mind it seems as impossible for Western science to shatter the impalpable fabric of Hinduism as it was for the sword of the English King to cut through the silken cushion of the Syrian Chief.

He also dwelt upon the shallowness of the "reformation" wrought by secular education. After speaking of the fact that educated Natives were beginning to wear European boots and shoes and other articles of clothing, he says:—

But below this veneer of imported civilisation what signs can we discern of the weightier social changes which Western teaching might have been expected to induce? The elaborate scheme of prohibitions on intermarriage, which is called the caste system, appears to be as strong now as it was when Lord Macaulay was in India. Here and there the stringency of a rule may have been relaxed, but in its essentials the system is the same. Members of different castes can no more intermarry now than they could then, and the leading principle of the institution thus remains unshaken in spite of its manifest incompatibility with the precepts of Western culture. But if the spirit of English education had really penetrated among the people of Bengal as deeply as is alleged, might we not expect it to have effected something more definite in the way of promoting social progress and individual freedom? Could anything be more opposed to the liberal spirit by which modern India affects to be animated than the rule forbidding a widow to take a second husband, and the custom, so injurious to the physical and intellectual vigour of the race, which requires a girl to be married before she attains puberty? These blemishes are gross and palpable. The hesitation to attack them in earnest can only be due to the fact that the notion of going forth to combat great abuses is as strange and distasteful as that of adopting a profession which demands physical exertion as one of the conditions of success.

It is by the power of the Holy Ghost that great abuses are combatted. The power of the Holy Ghost is received after the individual believer has bowed to the fact that, body, soul and spirit, he or she has been bought up by the blood of Christ. It is through the spread of the Gospel, and the spread of the Gospel alone that India will be regenerated and social abuses destroyed.

Sir Comer Petheram also commented in his address upon the fact that the wretched systems of child-widowhood and infant marriage are of comparatively recent origin, and that "the Indian of the Vedic or Epic ages would have condemned them as strongly as the Englishman of to-day." It is a remarkable confirmation of the exactness of the history of the early chapters of Genesis that this should be the case. It is recorded there that in the earliest history of mankind God created him a perfect being in full communion with Him; that this perfect being fell, and in his fall lost this communion with God; that the religion which resulted from this previous acquaintance with God, and subsequent fall of man, gradually became more and more corrupt. All the great false religions of the world have their source in this corruption. Trace Brahminism back as far as possible and it will be found that twenty centuries ago it was not a tithe as corrupt as at the present day. The ideas of God were simpler, and nearer the truth, and there was an absence of many of the abominations to be found in it at the present day. Trace the history of the ancient religion of Egypt back to its source and

a similar state of things will be found to prevail. In the dim ages of antiquity the religion of Egypt was almost a pure theism though it afterwards became hopelessly and intolerably corrupt. The same fact is seen in the Buddhism of to-day, as compared with early Buddhism. The filthy sculptures in the modern Buddhist caves in India contrast remarkably with the chaste designs of the earlier caves. All religions outside the Bible become more and more corrupt the longer they exist. When the Church of Rome first trampled the Word of God under foot and held up that mixed multitude called, "the Church" as the standard of truth, it became worse and worse, until it nearly equalled the corruption and the vileness of the heathenism out of which it was originally taken.

Professor Max Müller lately advised a Japanese Buddhist, enquiring of him about religion, to go back to the "pure" Buddhism of his forefathers. He told him that he did not require a new religion. This advice was as unscientific as it was contrary to the revealed will of God. The first perfect creation in Adam is now disallowed of God. The second perfect creation in Christ is now His decreed channel of spiritual life. Those who "have no confidence in the flesh" (the first creation in Adam), are the ones who are in the right position to be spiritually great in the second creation in Christ. Christ, and Christ alone, is the great and crying need for India to-day.

M. G.

THE CRAWFORD CASE.

The following telegram appears in yesterday's *Times of India*:—

LONDON, JAN. 31.

The *Times* strongly supports the protest of the three Judges of the Bombay High Court. Mr Justice Scott, says the *Times*, puts the situation very forcibly when he urges that a magistrate who has once violated the law by buying his appointment can never afterwards be expected to administer the law properly. It is, continues the *Times*, simply amazing that Lord Reay should not see the force of this argument. But, should he still fail to perceive it, the sooner the pressure of public opinion in England opens his eyes the better.

It is not usual to comment upon a case before a court of law until the decision is given, but as a considerable agitation is being got up to punish the witnesses in the Crawford case, before that case is decided, we are right in considering the reasons in support of Lord Reay's position.

For the benefit of English and other readers who may not have followed this case from the beginning, it will be necessary to give a condensed summary of it.

Mr. A. T. Crawford has held for twenty years past high positions of trust and responsibility in the Bombay Presidency. By his own confession and the evidence of a large number of Native money lenders, he has during that time gone recklessly into debt, borrowing money in all directions. The prosecution say that in order to recoup himself, he sold judicial offices in his charge to a number of Natives, who came forward to confess to the fact in court. The confession of one, Balwant Narayan Dabir, is a typical case. In January 1886, he was a clerk on Rs. 40 a month. In 1887 he borrowed Rs. 3,200; without giving any security, from a money-lender. The prosecution say, and he confesses, that he paid Rs. 3,000 to Mr. A. T. Crawford, to raise him to the position of magistrate. He was so raised, and receives a salary of Rs. 112 a month. In the short time since then, he has paid back no less than Rs. 1,000. A number of other Native Magistrates confess to having paid various large sums to Mr. A. T. Crawford for their positions. They have power to imprison, to whip, and to heavily fine, and they may prosecute of their own initiative, on their own suspicion, any one in their districts. The presumption is, that they accept and extort bribes from those under them to repay themselves for the money paid to Mr. Crawford.

This sort of thing is alleged to have been going on for many years, winked at by some Governments, and ignored by others, until the

Government of Lord Reay with a courage worthy of the gratitude of all India attacked this monstrous mass of corruption at the fountain head by ordering the prosecution of the alleged chief criminal, Mr. A. T. Crawford. Mr. Crawford immediately attempted to escape the country, putting on a false beard and various other disguises, but was arrested in time.

Three of the High Court Judges who have the judicial supervision of the above corrupt magistrates, have sent a protest to Lord Reay asking that they may be removed. Lord Reay is being attacked in the *London Times* because he refuses at present to remove them.

There is a highly valuable precedent in English history which will serve as a guide to both Lord Reay and the High Court Judges. One of the Lord Chancellors of England, the Earl of Macclesfield, sold a number of the judicial appointments under him, in precisely the same manner that Mr. Crawford is alleged to have done. These judges came forward and confessed having paid the Earl of Macclesfield for their positions, the Government of the day giving them to understand that if they did so they should not suffer for it, precisely as Lord Reay's Government has apparently done to the witnesses in the Crawford Case. These judges were therefore not removed. But it was felt that they were dangerous people. They had paid bribes and would therefore probably extort bribes. Special Acts of Parliament were therefore passed providing elaborate precautions by which these judges who had paid for their places should be watched, and prevented from extorting bribes.

Let the same thing be done with the witnesses in the Crawford Case. Let them remain where they are, but let them also be carefully watched. An alternative course would be to transfer them to some other civil appointment of equal value where they would not have the opportunity to extort bribes.

In any case, faith must not be broken with them. In a case like this, where half the Bombay Presidency is involved in unutterable corruption, the only safe way and the only successful way is to strike hard at the highest criminal. This is what Lord Reay has endeavoured to do, and he is worthy of all honour for it. Messrs Justices Jardine, Birdwood, and Scott, are also to be highly commended for their endeavours to protect the suitors in the courts of the corrupt Native magistrates who have confessed to paying bribes to Mr. Crawford. The Earl of Macclesfield's case points out a way by which the high aims of Lord Reay may be attained as well as the equally admirable desires of the three Bombay High Court Judges.

A LOVER OF JUSTICE.

STIRRING WORDS BY A NATIVE CHRISTIAN.

Mr. S. Sathianadhan, speaking lately at Madras, said—"I think the time has come for us Native Christians to take more active part in every form of aggressive Christian work. Hitherto that work has been left to be done by Missionaries and their agents; and Native Christian laymen have not sufficiently realized their responsibility in this matter. We are living in stirring times. Thanks to the active operations of the Salvation Army and other Mission agencies, a grand movement in favour of Christianity has been set on foot. If only we have men and women among our own people, working in the same spirit as the Salvationists and if Christians of all denominations laying aside their sectarian prejudices unite as one body and shew a bold front, we shall soon see the cross of Christ triumph in India. For the regeneration of India, no revived or reformed form of Hinduism will suffice. There must be destruction and substitution. Destruction of the old and substitution of the new—substitution of the religion of Christ—a religion of Divine and all-embracing love."

INTERNATIONAL BIBLE STUDY.

BY REV. J. E. SCOTT, PH.D.

FIRST QUARTER. LESSON VI.

Sunday, February 10.

Mark v : 1-20.

SUBJECT : The Fierce Demoniac.

I. INTRODUCTORY.

1. *Time & Place* : A. D. 28. South east Coast of Sea of Galilee.2. *Parallel Passages* : Matt. viii : 28-34 ; Luke viii : 26-36.3. *Golden Text* : Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. Mark 5. 19.4. *Home Readings* :—

M. The fierce demoniac Mark 5. 1-10.

Tu. The fierce demoniac Mark 5. 11-20.

W. Purpose of Christ's coming ... I John 3. 1-8.

Th. Christ's power greater than man's Matt. 17, 14-21.

F. Christ's power acknowledged.

Luke 4, 33-37.

S. By the Spirit of God Matt. 12, 22-30.

S. Final destruction of Satan Rev. 20, 1-10.

5. *Memory Verses* :—18-20.

II. HISTORICAL.

Our Lord mingled teaching and miracle working. It was a ruler of the Jews, Nicodemus, who said, "We know thou art a teacher sent from God, for no man can do these miracles which thou doest except God be with him." The parable of the sower was propounded and explained, and numerous other figurative narratives and stories were recounted amid the crowded assemblies of the now wondering city of Capernaum. In order to get a little respite from those arduous labours, our Lord, with His disciples, entered an open boat, perhaps one belonging to His disciples, and attempted to cross over to the eastern shore, where, amid the half gentile community and the more sparsely populated valleys and groves He might have some quiet. But "all nature combined to display His power. A storm arose and in calming the storm He showed as never before His power over the elements and His authority over nature. No sooner had He landed, evening as it was, than a still further display of power must be made. He had taught in parables the nature of the Kingdom of God, He had shown His power over disease, He had asserted His authority over nature, but now He, with one word, must reveal the fact that even the hidden spirit world is subject to Him. As it has been beautifully expressed, "Not even on the further shores was Jesus to find peace or rest. On the contrary, no sooner had He reached that part of Peraea which is called by St. Matthew the "country of the Gergesenes," than He was met by an exhibition of human fury and madness and degradation even more terrible and startling than the rage of the troubled sea. Barely had He landed when, from among the rocky cavern-tombs of the Wady-Semakh there burst into His presence a man troubled with the most exaggerated form of that raging madness which was universally attributed to demoniacal possession. Amid all the boasted civilization of antiquity there existed no hospitals, no penitentiaries, no asylums : and sufferers of this class, being too dangerous and desperate for human intercourse, could only be driven forth from among their fellow men, and restrained from mischief by measures at once inadequate and cruel."

III. EXEGETICAL.

1. *The other side*.—On the east side of the sea of Galilee. *The Gadarenes*.—Gadara was one of the chief cities of the country and gave its name to the whole province. The miracle really took place according to Matthew, at Gergasa—a small town the ruins of which have been recently discovered.

2. *Immediately there met him*.—Small chance was there for rest with such a reception as that. *Out of the tombs*.—These tombs were caves

excavated in the rock and were not only the last abodes of the dead, but were sometimes taken possession of by the most degraded and abandoned living. *A man with an unclean spirit*. He was a man, nevertheless, a man who had formerly had a "home," and a man in deep distress. But possessed by an *unclean spirit*. "There appears to have been in him," says Alford, "a double will and a double consciousness, sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy ; a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life." There is nothing strange or improbable that men should be possessed by evil spirits. Even in these days such cases are known among the heathen of India.

3. *No man could bind him*.—With the almost supernatural strength of the maniac he had "plucked asunder" the fetters and chains with which he had been bound. He remained wild and fierce and untamed.

5. *Cutting himself with stones*.—He was injurious to himself and a terror to all. In his agony and irritation he would often wound himself and endanger his own life.

6. *He ran and worshipped him*.—The matchless power of Christ dragged the unclean spirit into His presence and compelled recognition.

7. *What have I to do with thee*.—There was nothing in common. The evil and unclean spirits dreaded, and desired to shun, the very presence of Christ and yet they were compelled to draw nigh, worship, and beg for mercy. *Son of the most high God*.—A recognition of His divinity. *Torment me not*.—The evil spirits dreaded being sent back to the abode of disembodied spirits.

8. *Come out of the man*.—The imperfect tense of the verb translated, *he said*, tells us that He was interrupted by the unclean spirit as He was commanding it to depart.

9. *My name is Legion*.—Our Lord in order to call him back to himself asked the man his name, but the evil spirit replied. The Roman Legion numbered six thousand.

12. *Send us into the swine*.—On this Whedon remarks : "From this we should infer, (1) That the infernals preferred a human residence to a bestial one; but they preferred a bestial one to their own infernal home. (2) That it may be, at certain periods of the world, possible for the infernal natures to possess a brute body, especially of such unclean brutes as are congenial with their own uncleanness.

13. *Jesus gave them leave*.—With this result that the swine, possessed of the demons, ran into the sea and were drowned. On this account we remark. (1) There could be no wrong inflicted in the destruction of the swine, for the rabbinical law forbade the keeping of swine. (2) As Whedon says, "Surely our Lord is not responsible for the doings of the devils He expels from men."

14. *They went out to see*.—They were told by the swineherds not only about the loss of the swine but about the marvelous cure.

15. *They were afraid*.—Because of the great destruction, but especially because of the great and marvelous salvation. There was the poor man, formerly naked and demented, now clothed and in his right mind and, as St. Luke says, "Sitting at the feet of Jesus." (viii : 35)

17. *They began to pray him to depart*.—"Our Lord had saved the man; the devils had destroyed the swine. The Gadarenes are thankful for the mercy, and hold our Lord responsible for the loss of the swine. (Whedon.)

18. *Prayed that he might be with him*.—The Spirit prayed that our Lord would let them alone, the Gadarenes prayed Him to depart, and the saved man prayed to go with Him. This last prayer, as was the first, was denied. A witness was needed in that dark region. His own family had a claim upon him. His faith may have needed the test.

20. *Began to publish*.—He was obedient to the commission and commenced at once to

"tell what great things the Lord had done for him." *All men did marvel*. And no wonder for great things had been done.

IV. DOCTRINAL.

1. The subject of demonology is Scriptural. That men have been beset from time to time is not only the testimony of scripture but the statement of history and a matter of experience. Well authenticated cases can be given in these days.

2. The power of Christ is manifest. He hath power upon earth to forgive sins, for He can over-power the unclean personal spirits which possess men. Truly all power is given unto Him.

3. The testimony of unclean spirits to the Sonship of Christ is only a further evidence of the breadth of His kingdom. He touches all worlds. He sways all realms.

4. The carnally and worldly minded cannot appreciate the mission of Jesus. The loss of swine is of greater importance to them than the salvation of a man or the overthrow of demons.

V. HOMILETICAL.

1. The faithful evangelist is ever in demand. Not on sea or land can he escape the wants and pleadings of helpless men. This is a storm tossed weary world. Blessed is the man that tries to make it better.

2. The state of the unregenerate is similar to that of the man possessed. They are possessed of an "unclean spirit." They are dominated by it; they are a terror to themselves and to their friends; they live in a place of death; only Christ can save them.

3. It is our duty to publish what the Lord hath done for us. If we have been saved we should as opportunity arises, tell it.

4. The true fitness of a man for discipleship, to say nothing of apostle-ship, is that he is able and willing to illustrate the principles of the Christian religion in the discharge of the common every day matters of life. (Lesson Comment.)

ALL ROUND THE WORLD
TO SAVE ONE SOUL.

I was (says an evangelist) asked to go to a public-house in Nottingham and see the land-lord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. "Reading that," she replied, handing me a torn piece of newspaper containing an extract from one of Mr. Spurgeon's sermons, which extract had been the means of her conversion. "Where did you get this newspaper from?" I asked. She answered, "It was wrapped round a parcel which was sent me from Australia." Talk about the hidden life of a good seed? Think of that—a sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, the paper sent to Australia, a part torn off (as we should say, accidentally) for the parcel dispatched to England, and after all its wanderings conveying the message of salvation to that woman's soul.

—"How is it?" said a Christian man to his companion, as they both were returning from hearing the saintly Bramwell, "How is it that Brother Bramwell always tells us so much that is new?" The companion answered, "Brother Bramwell always lives so near the gates of heaven that he learns many things which the rest of us do not get near enough to hear."

Over the pulpit in the Chapel of the Old Newgate Prison, London, which is about to be demolished, are the words—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v., 20). A black chair was set apart under the pulpit for the use of the condemned man, who thus listened on the Sunday previous to his execution to his own funeral sermon. What an incentive for the preacher, to know that one was listening for the last time! Is not as "a dying man to dying men," the way we should ever preach?

A NATIVE CHRISTIAN LADY ON. MRS. BOOTH-TUCKER.

A Native Christian lady writes as follows to the *Madras Eastern Star*: "On Monday last Mrs. Booth-Tucker spoke at the Evangelistic Hall to a crowded audience of Europeans, Native Christians and Hindus. Those who have had the unique pleasure of hearing this remarkable lady on both the occasions will admit that her addresses were of very great power and that Madras at any rate has never had the pleasure of hearing a lady speaker of such fervour and enthusiasm. The large mass of people on both occasions listened to her chainbound, as sacred truths fell from her lips with what seemed a heaven-inspired eloquence, and when the call to consecration came, Hindus and Christians alike were moved by her holy fervour and raised their hearts to God. The joy that beamed from her face, the hope that animated her, all reflected on the faces of her hearers and one felt as the two disciples travelling to Emmaus did when they said 'Did not our hearts burn within us on the way?' Surely Christ's power is not only of old it is even now present. That God may spare Mrs. Booth Tucker in health and strength for many a long year to work in our country is, I am sure, the prayer of those whose spiritual life has been quickened during her stay in Madras."

PASSENGERS ARRIVED.

Per P. & O. Str. *Pekin*, Jan. 28th.

From London—Mr F L and Mrs Petre and infant Rev C H and Mrs Richards Mr Lawrence Mr H Wendene Miss Wyatt Mrs Faulkner and infant Mr W Bayling Mr W E Jardine Mr J C Parsons Mr E Dickinson Mr L A Davies Mrs Fraser Mr E B and Mrs Stewart Mr Sydney Wyatt Lieut C C Cobbe Mr E Cooper Mr M C Clark Mr J L Hendley Miss Simpson Mr Scott Mr Barnett Marquis of Carmarthen Mr J Eowack Mr Macfarlane and Mrs Sackville.

From Ismailia—Mr Mackay Mr Fairbrother Rev J McMillan Mr Hobson and Miss Hobson.

From Port Said—Corpl Goodwin.

From Malta—Lieut R Jenkins Mrs Daly and infant Mrs Arnold Mr Couston Miss Evans Mr A W Turner Capt Lushington Mr Desprez Mr Winter Sergt Jackson Mrs Jackson Mrs Costello and Mr G Lines.

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For Marseilles—Mr W Holding Dy Surg-Genl Cater Mr Mackenzie Mr A J Bridge and Mr Latimer.

For Suez—Mr and Mrs Yerkes Miss Cruickshank Mr Hutchinson Mr Barnett Dr Jacoby Mr Moir Mr A J MacCullum Mr Doggett and Rev R Lawson.

Domestic Occurrences

DEATHS.

ASHDOWN—January 25th, at Mahableshwar, the result of a carriage accident, Eliza Hannah the beloved wife of William Ashdown, C. E., aged 42 years.

KHISTY—On Thursday 31st January, Gamabai Narayan Khisty, aged seventy. Deeply regretted.

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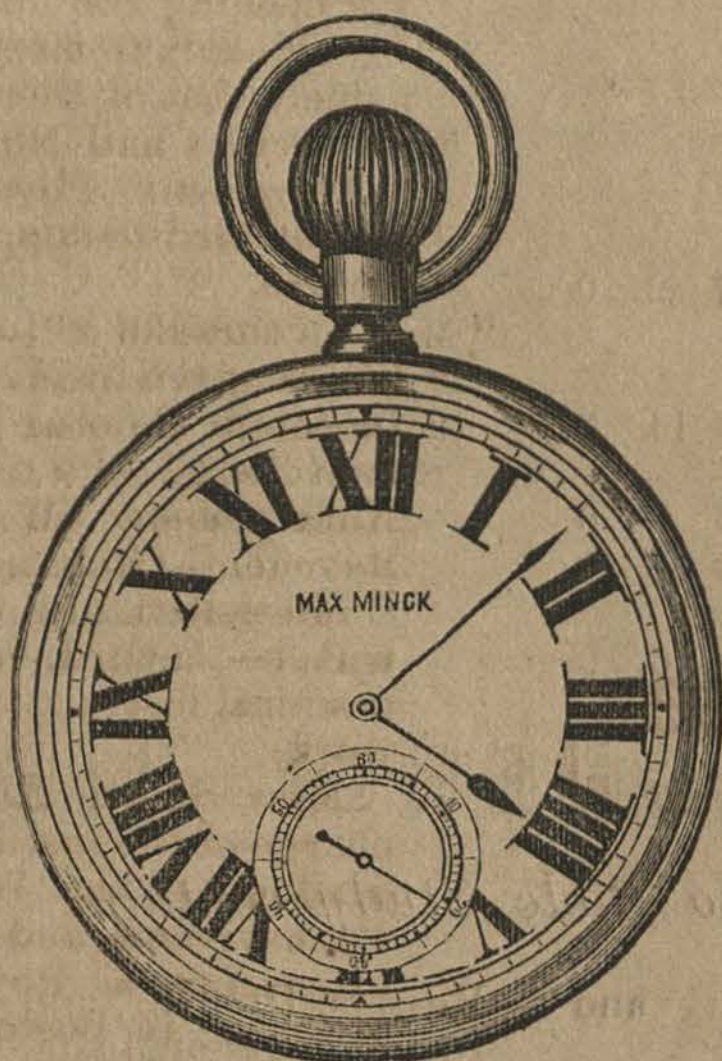
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